

**Review Article**

## **STUDYING THE EFFECTS OF MODERNITY ON DEVELOPMENT OF IRANIAN ARCHITECTURE IN THE QAJAR ERA**

**\*NajafgholiPour Kalantari N<sup>1</sup> and Roshanfekr Jourshari S<sup>2</sup>**

<sup>1</sup>*Department of Art and Architecture, Science and Research Branch, Islamic Azad University, Tehran, Iran*

<sup>2</sup>*Department of Art and Architecture, Ajabshir Branch, IslamicAzad University, Ajabshir, Iran*

*\*Author for Correspondence*

### **ABSTRACT**

Qajar era was the beginning of a movement towards modernity and change in the structure of the architecture and urban development in Iran. Beginning with the Qajar era and arrival of European traders, translation of Western books, as well as Iranian students sent to Europe for the first time by Abbas Mirza and returning of those students, establishment of the first printing house in Iran was an introduction to the beginning of modernity in the country, but the greatest impact of modernity in Iran was formed during the Naser al-Din Shah, as far as this period is called Naseri. With his first trip to Europe and getting impressed by the culture and architecture of the West, the dream of building a European city in Iran was intensified and by imitating of European architecture and urbanism Europe he attempted to build new fortifications in Tehran that were an imitation of fortifications in France. Also, during the reign of Naser al-Din Shah, traveling of his chancellor named Amir Kabir to Russia for a visit, was influential in modernization of Iran and advancement of Russia seemed vast and wondrous to his mind. By creating of Darolfonoon School designed by an Iranian graduate returning from Europe, and it is considered as the first modern nontraditional building in Iran, he demonstrated a great display of modernity. Importation of goods was also another reason. The goods that had no place in Iranian architecture, such as a bed, desk and furniture that each needed its own special place to be considered, caused creation of modern architecture that we have studied it in this paper.

**Keywords:** *Modernity, Architectur, Iranian Architecture, Qajar Era*

### **INTRODUCTION**

Building a city on the one hand reflects the spatial-physical coordination of the city with the relevant conditions and factors, and on the other hand, it illustrates how the activities in the city are going on (Soltanzadeh, 1986). Urban development before 1921 in Iran had some signs that suggested particular examples of traditional Middle Eastern city (Pourahmad, 2005). Common architecture and its dependent urban development was a function of constructional materials, technical knowledge and religious beliefs; and used them in different areas according to what the nature provided human with building materials such as stone, wood and clay (Rahnamaei, 2005). Observing and emphasize on different separations and partitions at different times was among the general characteristics of urban development that has played a role in shaping cities (Haman: 39). During the governance of Naser al-Din Shah, transformation and modernization process that was started in the community, became more obvious with wider effects (Ghobadian, 2004), that, subsequently, the modern achievements of Western civilization more and more entered the urban space and left its impact on all levels of society including residential architecture. Tehran houses, which up to that time which was formed according to the principles of traditional architecture and structures in the form of a traditional town, gradually lost its old forms and became Western apparently. Different thinkers and writers each expressed the reasons for entering new Western ideas and their impacts on the architectural traditions of Tehran housing, that among them we can mention the crude culture of Qajar dynasty and the recession (Pope, 2008), return of Europe's graduates back to Iran and implementation of postcard architecture by them (Ghobadian, 2004), more relationship of Iran with Europe (Ansari, 1971), influence of aliens and their propagandas (Pirnia, 1990), travel to Europe and bring their artworks (Saremi, 19973), feelings of inferiority and backwardness against the scientific,

### **Review Article**

technical and artistic excellence of the West (Nohi, 1995), fascination against the trappings of modern architecture and better efficiency of new Western methods (Ghobadian, 2004), presence of European teachers, engineers and architects in Darolfonoon School (Habibi, 2008) and also introduction of Western urban development methods and new types of architectural styles and common European decorations of that time by the Western engineers (Pakdaman, 1994). Thus, in the Qajar era various factors affected the architecture and urban development that they have been mentioned as possible in this study.

### **Modernism and Its Beginning in Iran**

In summary, it can be said that modernism is the property of a historical period which started more or less in the sixteenth century in Europe and has been extended up to our time. At that time, the face of human life in Europe had been changed essentially. Among the most important events of this period is rapid advancement of technology, the democratic revolution in Europe, America's independence and the development of economic systems based on worldwide trade as well as gradual increase of Secularism (Haghighi, 2000). "Modern intellectual movement" that originated in Europe of the Age of Enlightenment, opened its way to Iran much later than trappings of modern technology. In the median period of governance of Naser al-Din Shah that by efforts of intellectuals like MirzaMalkom Khan for the first time some thoughts were designed in direction to Europeanize politics and governance system of the country. It had been a long time that some classes of society had turned to be European in life customs, way of dressing, type of used objects, living means, building and garden decoration, but, this pattern still has not been established in their lives (Safamanesh, 2005). Appearance of this delay was also too ostentatious in the overall texture and structure of the city, so that in Qajar era the texture of the city and its spatial organization did not show major differences (in terms of structural and substantive) with the cities in Safavid period. The market continues to be the main hinge and the backbone of the cities, and in addition to its commercial and economic role, is the place for displaying all social-cultural shapes and formations as well. Separated accesses from market cross intersect each other in the center of neighborhood and the neighborhoods as a semi-independent place continue to live in the heart of the city. Although these neighborhoods have lost their aged ties to co-creed and agreed rural communities, but still have remained communities in their societies. In other words, despite the economic organization is trapped in the global economic hoop, but its spatial organization still has not been changed much (Habibi, 1996).

### **Classification of Historical Epochs of Iranian Contemporary Architecture**

Investigation on many resources related to modern Iranian architecture considered the modern period of Iranian architecture from the early Qajae era (1786). Specifically, relations with Europe in Qajae era caused more familiarity of Iranians with the western painting and decorating, that this affected the architecture directly as well. In general, in the study of history of contemporary architecture of Iran, it is divided into four sections:

- Nasseri
- Pahlavi I
- Pahlavi II
- After the victory of the Islamic Revolution

### **Nasseri Era**

It is referred to the period that started from Qajar and continued until the beginning of the Pahlavi dynasty. Since in Qajar era, Tehran is the capital city of Iran and many changes took place in this city, the buildings of this period are also introduced as the Tehranian style. At the beginning of the twentieth century, Tehran was the largest city in Iran, but it was still a very ordinary capital city which had had a population of 250,000. In the field of architecture, engineering and urban planning in this period, presence of a number of European teachers such as Cornish and Pollack in Darolfonoon and courtier engineers like Gasteyer and Boller and other engineers affiliated to Telegraph Department of the Indo-European countries, have had an impact on understanding and absorbing new ideas. Nasseri era due to long time and relative peace of the country along with the economic characteristics could be distinguished in architecture. Several examples of contemporary architecture, such as the DarolfonoonSchool, Golestan

## **Review Article**

Palace, Tekyeh Dowlat, Sepahsalar Complex and Shams al-Amara building are the outstanding examples. Among the Qajar kings, impact of Nasereddin Shah in the field of architecture and urbanism is higher than others and that is why this period is called Nasser era. Nasereddin Shah was heavily influenced by European styles. Perhaps, it might be said the arrival of modernity to Iran in the Nasser era was done through urban development. The impact of urbanization in "Hosman" era and international exhibitions were the main causes of this issue. Five-year period of Nasereddin Shah reign until constitutional revolution, was the period of rapid physical growth of the city of Tehran, that, in addition to the construction of new fortification, gate and ditch in Tehran, gardens and numerous buildings were erected in the city. In this period, due to the rapid growth of the corpus of Tehran and occupied inside area of the fortification and royal palace, pavilions of Lords, the foreign embassies and houses allocated to foreign people were constructed outside the fence and ditch in octagonal shape of the gate with 12 gates that was an imitation of the fortifications of Paris, and new urban spaces (school, Darolfonoon, TekyehDowlat, new streets and squares, etc.) offer new concepts (Habibi, 1995). The main structure of the city in this section has a linear pattern in combination with nuclear pattern. The two main cores have grown constantly at both main ends. The northern core was the elements of the government and the ceremonial and the southern core included business, cultural and religious spaces (Behzadfar, 2005). Tehran bazaar was shaped gradually and market orders, Itches and several caravanserais were created (TakmilHomayoun, 1999). The city had five major areas, that each had a lot of tracks. The oldest district of the city was located between the neighborhoods of Oudlajan, ChalehMeydan and the market around the "OudlajanTekyeh". Arg and Sanglaj neighborhood that were created since the Shah Tahmasp are relatively new.

### **The First Period of Qajar**

#### *Historical Events – First Period of Qajar*

- Choosing the Tehran village as the capital by Agha Mohammad Khan Qajar (1785)
- Coronation of Agha Mohammad Khan Qajar in Golestan Palace in Tehran (1795)
- Murder of Agha Mohammad Khan Qajar (1796)
- Fath Ali Shah's appointment to succeed Agha Mohammad Khan Qajar (1796)
- Signing two Treaties by Fath Ali Shah and separation of large parts of the north-west areas of the country (Gulistan treaty in 1813 and Turkmenchay 1828)
- Occupation of Tabriz by the Russians and releasing it in exchange for financial compensation from the treasury of the King
- Sending students (Mohammad Kazem and Haji Baba Afshar) to Europe for the first time by Abbas Mirza (1811)
- Establishment of some industrial enterprises in modern style in Azerbaijan (Tabriz printing house) and other cities (1827)
- Translation of foreign books to Persian (especially history books of the West)
- Reform of the army and providing military training for the first time in Iran, making weapons and military fortifications
- Coming of European and Armenian merchants and missionaries to Iran and the hiring of English and French military advisors
- Conclusion of Finn Ken Stein treaty between Iran and France (1807)

#### ***Sending of Iranian students to Europe***

Mirza Abbas's decision to send Iranian students to Europe was based on his "new system" reform program. However, the primary motivation for sending the first group of Iranians to study in Europe was due to the mutual desire of Napoleon and Fath Ali Shah to strengthen their diplomatic ties. Fath Ali Shah in 1808 (1187 in Solar Calendar) suggested General Gardane that one of the princes of the royal would be deployed to residence at the court of Napoleon. But, General Gardane used this opportunity to extend influence of French on Iran. Alternatively, he suggested the king to send seven or eight of the sons of prominent Iranian families sponsored by a number of religious institutions to study in France. Mirza Abbas welcomed the opportunity and reached to an agreement with General Gardane that as part of

### **Review Article**

France's help, every year a number of Iranians would be sent to Paris for study. But this plan was never implemented because France's relations with Iran went strained and the Council of General Gardane returned back to France. Two years after signing the Treaty of Friendship between Iran and the United Kingdom in 1809 AD, a similar condition for study of Iranians in Europe was agreed between Abbas Mirza and Sir Harford Jones. Unlike previous agreements with France, this time Abbas Mirza stepped forward for sending students abroad. The British were willing to come with this request and volunteered to pay the travel expenses of those students as well as a monthly stipend.

Sir Harford Jones at the end of his service in Iran went to meet Abbas Mirza in Tabriz, and agreed by sending two students named Mohammad Kazem, son of the painter of Abbas Mirza and Haji Baba Afshar (Mirza Baba Afshar), son of one of officers of Abbas Mirza, to learn the disciplines of painting and medicine in the United Kingdom and took those two people with him to England. But what is clear from the evidence, Mirza Kazem after 18 months residence in England passed away in year 1813 due to tuberculosis in that country and his corpse was buried in the church of St. Pancras at expense of the British Foreign Office, but his friend Haji Baba Afshar resided in England for a period of 8 years. Failure of Hajji Baba to his studies in England as well as lack of success in finishing medical school has also been approved by a British officer named Minsun. Abbas Mirza's decision to deploy a larger group of Iranians to study in Europe in 1815 AD indicates his increasing commitment to reform in Iran. In the same year he was called for Colonel William Knox D'Arcy, a prominent member of the Sir Harford Jones's council to accompany ten Iranian students to England and make arrangements for their studies. D'Arcy admitted that he would accompany only five students to England, the five Iranians who were chosen to be accompanied by D'Arcy, were as follows: Mirza Saleh Shirazi (To study European languages and natural sciences), Mirza Seyed Jafar (To study civil engineering), Mirza Reza Soltan Toupkhaneh (To study artillery engineering), Ostad Mohammad Ali (to study Weaponry) and Mirza Mohammad Jafar (to study medicine). These students stayed in England until Abbas Mirza summoned them to be back in 1819.

### **Establishment of Printing House**

In addition to the language skills of those students and their familiarity with Europe, the most important beneficial aspect of sending students to Europe by Abbas Mirza was motivation that was made to provide background for publications in Iran. Mirza Saleh Shirazi had a major role in this regard, as he brought a printing machine with himself to Iran in 1819. Before that, there was no publication in Iran. European tourists such as Chardin and Tavernier in their travelogue noticed that there have been printing machines in Iran in the Safavid period, but, only religious minorities were engaged to print and no publication was found in Persian language. The first specified printing house for printing in Persian was held in Tabriz in 1816-17 AD at the hands of Agha Zine El Abidine Tabrizi and with the support of Abbas Mirza.

### **Urban Development Events - the First Period of Qajar**

- The city had two large and broad squares, one Citadel Sq. or Mobarakeh Artillery and other Sabzehmeydan that both were located in the south of governmental capital.
- The city with 4 specified localities (Oudlajan, Sanglaj, Chalehmeydan and bazaar) and a government Citadel
- Conversion of Tehran from a relatively obscure village to an important capital without changing the identity of the city in terms of traditionally
- Design of the first map of the city as the capital At the end of the reign of Fath Ali Shah by the Russian Naskov (1826)

### **Architectural Events – the first period of Qajar**

*Western architectural elements in the architecture of this period*

- European realist paintings and decorations on the body of Building
- Sloping roof
- Santouri which is a quite European symbol but without sculpture and decorations, Case Study House of Vosoughol Doleh
- Semicircular arc, Case Study on Agha Bozorg Khan mosque and school in Kashan
- Mostly introverted buildings



### **Review Article**

- Bearing walls, convex arches, wishbone-shaped (zigzag) arcs
- Sloping roofs covered with thatch, sometimes with a Santouri view
- Body of columns straight or spiral, the head of columns Mogharnas
- Decorative tiling, fillet, carving, formal tinkering and Mogharnas
- Abstract motifs and arabesque designs, Chinese knot and calligraphy, mainly for religious buildings
- (European) realistic images for non-religious buildings
- Building materials, wooden beams and boards for body of buildings
- Brick, thatch, plaster and stone to be used in façade

### **The Second Period of Qajar**

#### *Historical Events – Second Period of Qajar*

- The beginning of reign of Nasereddin Shah in Iran (1748)
- Establishment of six ministries (ministries of Interior, Foreign Affairs, Finance, War, Justice, and duties) for the first time in Iran
- Establishment of governmental Consultative Assembly (Parliament) consisting of Ministers, Lords and Princes formed for the purpose of consultation on the implementation of the royal orders and decrees (1859)
- Accepting the Moshir-olDoleh's suggestion (Chancellor of Nasereddin Shah) to add several other ministries that totally formed a number of 9 ministries and a Prime Chancellery (1872)
- Foundation of "Vaghayeotefaghieh" Newspaper by MirzaTaghi Khan Amir Kabir (Minister of Nasser al-Din Shah)
- Establishment of Darolfonoon School and invitation of European teachers to teach at this school
- Beginning of European tours of Nasereddin Shah and promotion of Western culture in Iran by him
- Changes in the type of coverage of people
- Change the style of Persian painting (Safavid miniature turned to Zand and Qajar school)
- Foundation of telegraph house, mint house, post houses, printing house and photo gallery
- Foundation of ordnance, gunpowder and bullet manufacturing factories, as well as gas lights factories
- Establishment of hospitals and foundation of pharmacies

#### **Establishment of Darolfonoon School ordered by MirzaTaghi Khan Amirkabir**

This Higher Education Center founded in 1853 during the tenure Amirkabir and was officially opened shortly after his murder in the Fin bathroom in Kashan. Before the tenure of Amirkabir, two ways for using foreign experts -as military advisors- and sending students to European states, were tested and as it was expressed in the time of Abbas Mirza, much success was not achieved. Hence, Amirkabir shared his idea on establishment of Darolfonoon School with Nasereddin Shah and after his approval, took actions toward establishment. In parallel with the preparations and construction of Darolfonoon's building, Amirkabir dispatched his own interpreter monsieur John Daoud Khan to Austria to take actions for bringing Austrian teachers. Bullock explains the idea of Amirkabir in selecting teachers from Austria in this way: His intention was to keep the employed teachers away from politics to the greatest possible extent, so that they would be engaged with their instruction and education affairs indiscriminately and whole-heartedly. That is why he distanced himself from Russian, English and French states. The first prominent building that was constructed during the Nasereddin Shah time in Tehran was Darolfonoon School. This school was designed in 1887 by Eng. Mirza Reza Mohandesbashi. This building is a turning point in the history of Iranian architecture for several reasons. First, because it is not designed by a traditional architectural design but by an Iranian engineer who has been educated in Europe. Second, this building is the first building that demonstrates the beginning of influence of European architecture in capital city.

#### **Establishment of Roshdieh School**

The founder of new schools was a man known as Haji MirzaHasan, known as Roshdieh who was the son of a clergyman and was familiar with the new style of education. He attempted to establish a school with modern and revised programs and methods in his hometown of Tabriz. In his youth he had lived in Beirut

### **Review Article**

for a relatively long time where he got familiar with new-style schools of the country of Ottoman as well as modern theories of education. Inspired by these schools, he returned to Tabriz in 1888 and founded a new-style school. MirzaHasan chose the name of "Roshdieh" both for himself and for his school. At the start, he applied the new European style only in education, without taking the contents of the courses into consideration. But the same thing, namely, the way of teaching the alphabet, provoked the anger of Clergymen. Shortly after, the school was attacked by other religious students and the scholars who saw the Roshdieh school a missionary school and it was destroyed. They excommunicated Roshdieh, he ran away to abroad and managed a private school in the Caucasus for a brief period of time. Finally he went to Egypt and resided there until 1896 that Aminoddoleh who was appointed to be the agent of Azerbaijan, asked him in a telegram to come to the opening of his school in Tabriz. After that Aminoddoleh was summoned to Tehran and became the Prime Minister of Muzaffar al-Din Shah, wanted Roshdieh to come back to Tehran and Roshdieh entrusted the management of Roshdieh School in Tabriz to one of his brothers and went to Tehran. Aminoddoleh prompted MirzaHasan to establish a school in Tehran. For this, Aminoddoleh provided him with plot of land adjacent to his property and personally undertook to pay the expenses for construction of the school's building. It was determined that, the students of this school would enjoy new learning methods and services same as Roshdieh School in Tabriz. On the opening day of school Muzaffar al-Din Shah also participated. Later Aminoddoleh founded an association called the "Knowledge Association" and it was determined that this Association would provide the expenses of Roshdieh School and construction of other new style schools, also provide educational materials necessary for the new schools. Knowledge Association in addition to establishment of schools also worked in the field of publications. "Maaref" publication as well as the weekly newspaper of Iran was published by this Association.

### **Establishment of Justice House**

Another important events of the reign of Muzaffar al-Din Shah, was formation of a movement with the aim of establishment of "justice house". In the fall of 1904, request for establishment of justice house, was one of the concerns of the educated population of Iran. All scholars and intellectuals wanted a parliament with rules and style of British House of Commons. Public protests occurred in 1906. King, who until then had to suppress any opposition, was forced to surrender. On the anniversary of his birth, 5 August 1904, he agreed with a type of constitution and allowed the formation of the interim parliament and regulation of Election Code. On Dec. 29, 1906, the parliament drafted and approved the constitution and signed by the king. Amendments to the constitution, which is actually an Iranian Bill of Rights, was approved by the Parliament a year later, on August 05, 1907.

### **Iranian Modernity and Modern Intellectuals**

Coincided with the arrival of Western modernity, which was effected in the form of rationality through travel, translation of texts and educational institutions in the middle of the nineteenth century in Iran, we saw the formation of an educated class who were called as "Illuminated" in common political tradition of Qajar. In this educated community some were of the nobles and even princes of the royal government, some were employees and military officers and a number of were Clergymen and merchants. But, despite these differences in their professional and social class, they constituted a distinct group that their main objective was fundamental changes in economic, political and ideological affairs. Among those intellectuals we can name MirzaFathaliAkhundzadeh, MirzaMalkom Khan, MirzaAqa Khan Kermani and Mirza YusufMostasharoddoleh.

### **Religious Buildings and Seminary Schools**

From the late 18th century which Tehran was selected as the capital city, the rate of investment on religious monuments, mosques, Tekyehs (religious theaters) and schools was increased. High costs spent for reclamation, restoration and decoration of the blessed and holy places in some holy cities and construction of mosques and religious schools, including the Grand Mosque in Tehran and Feyziyeh School in Qom during Fathali Shah as well as construction of building of government's Tekyeh (religious theater) as a place for religious shows are among those investments. Including cases of European architectural elements combining Iranian architecture mirror work can be noted, that was used in many

### **Review Article**

ways in the palaces and holy places, as a custom of decorating. In holy places, combination of mirror work with the art of Islamic kinking, which revolutionized it gave it the appearance of Iranian and Islamic identity (AfsharAsl *et al.*, 1998).

#### **Castles and Palaces**

Among the other buildings that were built in the early Qajar rule by trustees were governmental palaces and castles, such as the Golestan Palace and several halls surrounding, Shams al-Amara Mansion and Firoozeh Palace. Regarding the palaces, in addition to their interior decorations that are influenced by European decorations, their spatial structures have also undergone a transformation. Decorations of palaces and mansions were not changed by Iranian artists and architects and while maintain their western sides and almost immediately were used on their buildings, Hall of Mirrors and old mirrors that were framed by elegant and sophisticated fillets, marble columns and head-columns and partly in European style, the paintings that had covered all the interior surfaces of walls, with various topics on recording important historical events (wars and coronations), portraits and pictures of the king, paintings and natures, marble and bronze complexes inside and outside of the building, sash windows and colorful glass, English and French landscaping with large levels of lawns, ornamental and bush trees, small and large square and rectangular ponds and pools around the area, flowering of gardens and general lines of landscaping and gardens that partly were excluded from axial state, existence of tables, chairs and sofas in the interior and exterior spaces and type of decoration and arrangement of interiors space. According to what was said about the palaces and buildings of this group, we can know the palaces as the most transformed constructions of the Qajar era that due to the novelty seeking of Qajar kings and courtiers immediately were receptive for different micro and macro elements types of Western architecture in their body and procedures, and in fact transformed into a collection of all what were imported to Iranian architecture in this period (AfsharAsl *et al.*, 1998).

#### **Residential Architecture in Qajar Era**

Generally, the architecture of the Qajar era has been called the architecture of home construction and residential homes, because major constructions in this period due to the increase in urban population had shifted to providing shelter and housing for the immigrants and newcomers. A plurality of constructions along with unfavorable economic conditions made an obstacle to the dynamics and significant evolution in spatial system and structure of homes. House of Commons were built in accordance with the traditions of the past and with the same local context and the forces of production. Only houses of the nobilities and upper class people in neighborhoods and their properties in the northern part of the city, that some changes are seen as in the royal palaces and buildings, albeit on a smaller scale. What is remarkable about the houses is the European furniture and appliances including dining tables, beds, sofas, etc. Organizing the mentioned stuffs in the house was not common as it was customary in Western countries, because they had no specified place in Iranian spaces and their functions were changed according to the needs of the residents, but new stuffs should have a certain place and fixed location. Therefore, their presence necessitated creation of its corresponding plans that preserved its prevailing and epidemic style in typology of construction in next period up to date. Bedrooms, reception, dining rooms, etc. (AfsharAsl *et al.*, 1998).

#### **Qajar Era and New Public Buildings**

Qajar era architecture to apply new practices adopted two different ways:

A: Applying new functions in essentially traditional buildings, such as sick house, hospital, embassies and travel agencies; that this approach did not last very much.

B: Construction of new buildings that were inspired by Europe in their functions, but were Iranian in terms of construction and materials. Governmental religious theater built by Moayerolmamalek which is inspired elegantly by the Iranian building in Paris, has become completely local due to the use of local powers and materials. Among other above-mentioned buildings there are the National Assembly (Parliament) buildings, factories, railway stations, schools of Alborz and Ferdowsi that were constructed after the constitution and became the pattern of similar buildings in the future in terms of construction (AfsharAsl *et al.*, 1998). In the recent buildings, besides new function having plans of their own, the old

### **Review Article**

architectural decorations that constantly had their place in the prism of the building are not observed. These buildings are as the first buildings before modernity of Iran that tend to weaken the decorations, simplicity in maps, views of the buildings, manner of construction and consumed materials, reducing the shrine and breaking the body. It is also beginning of the mechanical architecture in Iran. Buildings of this period have non-religious aspects. Governmental buildings, villas and palaces allocate an important place in the Urban Space to public and secular building for the first time as a guest and the bank as the most important main building is located in Toopkhaneh square.

#### ***The Physical Space of the Pre-Modern Iranian-Islamic Cities***

Building a city on the one hand reflects the physical spatial coordination of the city with available conditions and factors and on the other hand, illustrates howness of the main activities of the city (Soltanzadeh, 1986). Urban development before year 1921 in Iran had some signs that suggested specific samples of traditional Middle Eastern city (Pourahmad, 2005). Common architecture and dependent urbanism was a function of different building materials, technical knowledge and religious beliefs, and in different regions proportional to what the nature would provide the human with different types of construction materials such as stones, woods and clay. Observing and emphasizing on different separations in various times was among the general characteristics of urban development that had played a role in shaping cities (Rahnamaei, 2005).

#### ***The Physical Space of the Post-Modern Iranian-Islamic Cities***

Start of evolution in the procedure of city and urban development in Iran may be considered as from constitution period. However, even before that time or even in Qajar and Safavid eras, we witnessed impressions and modeling. But at the beginning of severe evolutions and impressionability of capitalism growth may be known as from the early governance of Pahlavi (Hosseinov *et al.*, 2004). In such a way that, some signs of modernization process in Iran from radical viewpoints in year 1925 is found in Pahlavi dynasty. However, the role of Qajar in accelerating the way to modernization should not be ignored (Ferdowsian, 2002), that for the first time in the history, urban-orientation and urbanism forced the government to transform the face and organization of the city not on the basis of the thought and internal thought and change but based on external thought and change (Habibi, 2005). Penetration of values, techniques, patterns and innovative designs in art and architecture is the characteristics of innovative developments in the era (HabibiVaheri, 2007). Streets not as the complementary element of the organization and foundation of the old texture of the city but also is seen as the dominant and determinant element in the city. Creating streets as a symbol of modernity is the first echo of Hosman-like cities that became universal with the European innovative theories in 1920. In Iran, however, by approval of “Widening and Expansion of Roads and Streets Law” in 1933, a clear response was made to this kind of urban development (Habibi, 2005). Government policy in the field of urban modernism was led to one of the most determinant changes that affected the shape and appearance of traditional cities of Iran. These principles of urban renewal were often designed and implemented without regard to historical patterns and inspiration by the traditional architecture designs or paying attention to indigenous cultural values (Ehlers, 2001:170). Since 1300s onwards significant physical changes occurred in cities. All of these changes are investigable in relation to social and economic structure of the community and position of Iran in the global capitalist system. Urban centers such as Tehran, Isfahan and Tabriz due to an unbalanced urban growth from 1925 onwards were witnessed unprecedented development (Ehlers, 2001).

#### ***Conclusion***

The first developments in direction to urban modernization began in the north of Tehran in Nasereddin Shah Era. In that time, Tehran city was developed rapidly. Tahmasebi old fence was dismantled and a new Nasserite one was fenced around the city and area of the city became more than four times of its previous size. Many old mosques and schools were refurbished and Sepahsalar mosque and governmental theater as the most important mosque and theater of the city were built in this period. Also, two new schools of Darolfonoon and Nezam were constructed inside the governmental citadel. From the middle of the Qajar era, a fundamental change took place in Iranian architecture, so that, the source of inspiration and formation of architecture and subsequently the materials for implementation of building in Iran were



### Review Article

changed. Qajar era architecture has significant and valuable capabilities in the design and implementation of buildings and urban context. Many of the architectural works that still remains around the country display beautiful masterpieces of construction technology and the combination of form and color. At the end of the reign of the Nasereddin Shah, the buildings were constructed with a quite European appearance that had no symbol of Iranian historic architecture. These buildings are mainly constructed in the form of European neoclassical buildings.

Although, during this period some buildings were constructed in Isfahani and Tehrani styles, but the majority of prominent buildings of this period that belonged to special people were designed and implemented in European method. Fascination with the modern trappings and the better performance of the new Western styles were among the factors that led the architecture of this land to the European architecture.

At first, the tendency was toward European architectural to the extent of decorations in the palace of the rulers and nobilities, but, from the reign of the Nasereddin Shah, the specified elements and symbols of European architecture were manifested in prominent buildings of our land. And another point of interest is that in the process of tendency towards architecture of the West, the first things which are seen like decorating, architecture and facade elements were influenced by the architecture of the West and what are not seen like section, materials and eventually plan are influenced by architecture of those lands in further procedures respectively.

### REFERENCES

- Aghvami Moghaddam Aref (1998-2009)**. City, Urban Development and Modernism in Iran (1920-1941), B.Sc.Thesis, University of Tehran.
- Behzadfar Mostafa (2007)**. *The Identity of City, A Look At Tehran's Identity*, (Tehran publishing Tehran).
- Davoudpour Zohreh (2005)**. City and modernization of production and reproduction, MS Thesis, University of Tehran.
- Ehlers Eckart (2001)**. *Iran (City, Nomadic, Village)*, translated by Saidi A, (secretary, Tehran).
- Farrokh Ghaffari (1996)**. *Religious Theaters and Show Halls of Tehran*, translated by Moghaddam AS, in Tehran, the Bicentenary capital city Tehran, (ran Society of France in Iran) 162.
- Ferdowsian Fereshteh (2002)**. Modern and traditional urban design concepts and principles in iran, sima-e-danesh.
- Ghobadian Vahid (2004)**. *Architecture of Nasserri Governance Tradition and modernity in contemporary architecture of Tehran*, (Pashotan Publishing, Tehran).
- Habibi Mohsen (2005)**. *From flux to the City*, (University of Tehran, Tehran).
- Habibi Mohsen (2006)**. Description of intellectual currents of architecture and urbanism in contemporary Iran with emphasis on the period of 1978-2004, the Office of Cultural Studies, Tehran.
- Habibi Seyed Mohsen (1999)**. Isfahan School, Qajar Government and Tehrani style. *Proceedings of the Second International Congress of Iranian Architectural History* 2 234-235.
- Haghighi Shahrokh (2000)**. *Passage of Modernity*, (Agah Publications).
- Hosseinov M et al., (2003)**. *Planning And Construction of Small Towns*, translated by Gholamreza Khosravian, (Forouzesh Publishing, Tabriz).
- La Perse paris and plan (1885)**. p. 48 E. Orsolle, La caucase 1883, p. 48, Charpentier, Homes et choses en perseparis, Carla serena
- Mahmoudian Aliakbar (2005)**. *Take A Look At Tehran Since The Beginning Up To Now*, (Institute of Cartography and Geographic Gitashenasi, Tehran).
- Moghtader Reza (1996)**. *Tehran In Fence, Tehran The Bicentenary Capital*, translated by A.S.Moghaddam, (Tehran, Iran Society of France in Iran) 43.
- Moghtader Reza (1999)**. *Development and Modernization in Qajar Reign*, *Literature and Languages: Iran Nameh* (67) 778.
- Nasiri Ansari Mahmoud (1971)**. *A journey to Iranian Architecture*, (Higher Art School, Tehran).

**Review Article**

**Nohi Hamid (1995).** Distortion movement phenomenon in the history of Iranian contemporary architecture: traditionalism and anti-traditionalism, *Proceedings of the Congress on History of Iranian Architecture and Urban Development* **1** 614.

**Pakdaman Behrouz (1994).** *A Brief Look at the Architectural Styles and Trends in Tehran*, **4**(54).

**Pirnia Mohammadkarim (1980).** *Iranian Architectural Styles, Developed By Gholamhosseinmemarian*, (Islamic Art Publishing Institute, Tehran).

**Pourahmad Ahmad and Darious Yazdani (2005).** Impact of modernism on physical development of Islamic cities, case study: Tabriz. *Geography Research Quarterly* (60).

**Rahnamaei Mohammadtaghi and Parvaneh Shah Hosseini (2005).** *The Process of Urban Planning*, (SAMT Publishing, Tehran).

**Saremi Aliakbar and Taghi Radmard (1997).** *Stable Values in Iranian Architecture*, (State Cultural Heritage Organization, Tehran).

**Soltanzadeh Hossein (1986).** *Introduction to the History of City and Urbanization in Iran*, (Amirkabir Publishing, Tehran).

**Takmil Homayoun Naser (2003).** Tehran- What I know about Iran, the Office of Cultural Studies, Tehran.

**Upham Pope, Arthor and Ackerman and Phyllis (2008).** *A Journey To Iranian Art (From Pre-History To The Present Day)*, translated by NajafDaryabandari *et al.*, (Islamic era architecture, Scientific and Cultural Publications, Tehran) **3**.